

ral communities. He was firmly convinced that as the Jews were originally an agricultural and pastoral people, they, and especially those in Russia, would, under favorable conditions, again become tillers of the soil. His idea was that as colonies became firmly rooted in different parts of the world they would draw from Russia greater and greater numbers, so that in one or two generations Russia would materially suffer from the loss of the energy and activity of her Jews and would either stop the exodus by according to those who remained full civil rights or would fall, as she deserved, the logical victim of her own intolerance.

The strongest evidence of his complete confidence in his wife is in the fact that he left her sole administrator of his vast fortune. After his death in 1896 she continued the administrative office, in her house in the Champs Elysees where she was devoted to her work from early morning until late at night, surrounded by her secretaries. A year after the baron's death, the baroness sent a million dollars to America to help in relieving the congestion in the New York ghetto. Her plan was to encourage the immigrants to move away from the city into the rural districts, by offering more comfortable dwellings at very low rates. She also sent \$150,000 to erect a building for the Baron de Hirsch Trade School in New York City. She gave \$200,000 to build the Clara de Hirsch Home for Working Girls, which she endowed with \$600,000 for carrying on its work of providing shelter for homeless Jewish working girls, as well as a domestic training school for immigrants. She created a pension fund of \$700,000 for the officials of the Oriental railways built by her husband, and a similar pension fund for the instructors of the Baron de Hirsch schools in Galicia. She established benevolent bureaus in Vienna and Budapest, and gave half a million dollars each to the Pasteur Institute of Paris and the Philanthropic Society of Paris. The entire amount devoted by her to benevolent purposes during her widowhood exceeded \$15,000,000, and she further endowed her various founda-

tions by leaving them \$10,000,000 in her will. It was her intention to give away her entire fortune with the exception of an income sufficient for her personal wants, and of a suitable provision for her two adopted sons, Arnold and Raymond de Forest, but she died before she had an opportunity of completing her plan.

Thus you have heard in brief, just exactly, what offices the Baroness fulfilled. And if you remember the tenor of her whole life was devoted to charity and benevolence. Prevented from being the mother of a race which would surely have done great things for this world, all her purposes were redoubled so that she might perform the deeds which undoubtedly would have been attributed to her children and grandchildren.

And what a beautiful lesson we may take out of the simplicity and grandeur of her character of heart. As a parting word let me repeat, charity chastens the heart and soul. Let us all do what we can for the great humanity which is always suffering.

#### A. J. SCHOENMANN.

The death of A. J. Schoenmann, a well known and highly respected citizen of Houston, who retired from business several years ago, occurred at his home, 702 Capitol avenue, at 1:30 o'clock Saturday afternoon.

The funeral took place from the residence at 4 o'clock Sunday afternoon, with interment in the Jewish cemetery. Rabbi Barnstein officiating.

The following were selected to act as pallbearers: Honorary—Judge W. P. Hamblen, Dr. J. Burgheim, A. F. Amerman, W. L. Foley, George Bauss and E. Hoencke, Sr. Active—L. Rosenwald, Jonas Alltmont, I. G. Gerson, Jules Hirsch, Abe Halff and F. E. Koehler.

The deceased is survived by his wife, one daughter, Miss Bella Schoenmann; two sons, Sol and Joel Schoenmann; nephew, Ludwig Schoenmann, all residing in Houston, and two brothers, Benjamin and Mayer Schoenmann, living in Frankfurt, Germany.

Mr. Schoenmann was born in Frankfort - on - the - Main, Germany, February 18, 1843, and came to the United States, arriving at New York in 1866, just after the close of the war. He lived in New York for six months and then started South, arriving in New Orleans at the time when the yellow fever was raging. Although a poor man, he devoted his time to nursing the fever patients and rendered such assistance as possible. He lived in that city four years.

Mr. Schoenmann began his business career in New Orleans, starting in the shoe business on a small scale and gradually working his way up. From that city he went to Morgan City, La., and thence to Houston, where he lived continuously.

Shortly after reaching Houston, Mr. Schoenmann, in 1875 or 1876, entered into a partnership with A. J. Loeb, and opened a place in the 800 block on Preston avenue. The firm dissolved in a short time and Mr. Schoenmann continued in business himself. He located in the 900 block on Preston avenue, where he continued his business for a period of twenty-eight years. The building in which he was then located was put up expressly for his use. He closed out that business and retired from active life, when the building in which he was located was leased to Ed Kiam five years ago.

The two sons of the deceased, Sol and Joel Schoenmann, took up the business and moved to a stand on Congress avenue, where they have since been located.

Mr. Schoenmann was very active and always exhibited a desire to be generous and charitable. He made Houston his home for thirty-three years.

The deceased was a member of Congregation Beth Israel, and also the Knights of Honor, of which organization he was secretary for years. He also belonged to the Knights and Ladies of Honor, Black Jack Camp of the Woodmen of the World, Gulf Lodge of Independent Order of B'nai B'rith, New Orleans; American Guild, and the Fambrosia Society of Houston.

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#### ZIONISM.

(By Herbert N. Casson in Hampton's Broadway.)

Give the Jews a leader—not a poet, but a practical business man—and in ten years he will get Palestine from the Turks, colonize it with a million or more Jews from Russia, and restore his people to a place among the nations of the earth. That is the plot of this story. And it is not a dream, either, nor a fancy that concerns only the Jews.

Being neither a Jew nor a Turk, I have no valid excuse for meddling with this matter, except that, like the majority of Americans, I would like to see the long tragedy of Jewish history have a happy ending before the curtain falls.

Palestine is the Jewish Fatherland. It is the old homestead from which they were driven by the spears of the Romans. It belongs to them as truly as Westminster Abbey belongs to the English or Independence Hall to Americans. They can never tear the memory of that little country from their hearts; and there is no good reason why they should. It belongs to them by right; and it ought to belong to them by the unanimous consent of the older nations of the world.

Again and again, since the Jewish nation was torn up by the roots, there have come leaders who tried to put it back. But until these days of railroads, steamships, newspapers, and cheap postage, it was impossible to unite and organize a race that had been scattered to the four corners of the earth. The Jews were poor, too, and despised and pushed into holes and corners. Every man's hand was against them. They were shut off in "Ghettos"; and it was a matter of common surprise for centuries that the sun would condescend to shine upon such a thing as a Jew.

But to day the Jews are in a vastly different position. There is still prejudice, of course, plenty of it. There is still poverty, for four out of five. But the Jews are now so numerous,—nearly twice as many as lived in the days of Solomon; they have so many millionaires—115 in New York City alone; they have so many statesmen—there